

A School Where Noise Is Welcome

Chong Ju, Korea — At Sacred Heart School here, the teachers encourage talk and noise among the students — in the hallways, even during class. Talk is a sign of progress.

Sacred Heart is a school for Korean deaf children. The school is pioneering in the use of oral education.

Under its principal, the Rev. Alfred V. Keane, M.M. and chief tutor, Ho Ik Lim, a noted authority in Korea on education for the deaf, Sacred Heart is abolishing the instruction of sign language for its 80 youthful students and, in its place, introducing oral education.

Sacred Heart is Korea's first school to attempt to teach deaf children to speak, and to read lips.

The oral education method has been in effect in grades kindergarten through three since March of this year with remarkable results, according to Father Keane, a Maryknoll missionary from Dorchester, Mass.

"Oral education," says Father Keane, "is the deaf child's introduction to the world of language." The oral process at Sacred Heart is reinforced by aural education — the introduction to the world of sound.

"The students are totally immersed in sound from the moment they wake up until the end of the day — and their overall response has been excellent," says Father Keane who has been in charge of the school since the summer of 1965.

Social Outcasts
Deaf children here in Korea, explains Father Keane, usually grow up to be social outcasts — unwanted and unloved by their parents because of the disgrace and loss of face their disability brings upon their families. It is not unusual, says the 36-year-old missionary, for deaf children to be hidden away for years by their parents.

Gradually, through either school or through association with other deaf people, they pick up the use of the sign language and are restricted for life to the lowest of jobs, if any are given them at all, and an association only with other deaf people. It is an extremely harsh life, says Father Keane.

Father Keane is quick to note that he is not under-rating the value of the sign language as a means of communication among the deaf. "But," he says, "there is incontrovertible evidence that the child who is introduced early to amplified sound learns to use the portion of hearing he has and adapt to it."

Sign Language Eliminated
It was these conditions which led the Maryknollers to eliminate the use of sign language at Sacred Heart, and teach the deaf children to speak and hear. Begun initially in the lower grades, the oral education process will be taught in grades four, five and six as the current classes move ahead each year.

"Deaf children are not mentally retarded children," says Father Keane. "They are impaired in their learning ability only to the extent to which they cannot hear sound and imitate it."

At Sacred Heart, eighty per cent of the students, whose ages are between three and 16 years, have above average intelligence. None of them is totally deaf, as very few people ever are, says Father Keane.

The oral education method draws upon each child's residual hearing — the effective portion of hearing which the child has — and through the use of electronic equipment, audio-visual aids, special group classroom and individual hearing aids, the deaf child is introduced to amplified sound. As he progresses he learns to imitate what he hears.

The school's conversion to the oral education process has involved considerable outlays of funds for special equipment and text.

Data Exchanges
Father Keane recently left for the United States where he hopes to establish educational data exchanges with other institutions for the deaf, and secure additional equipment and financial assistance for the school. He is staying at the Maryknoll Fathers Seminary in Hingham, Mass., not too far distant from the prominent Clarke School for the Deaf in Northampton which he hopes to visit.

A problem of no little importance was that of convincing Korean educators and parents of deaf children that it is possible to teach deaf children to speak and read lips.

The educators have been more easy to convince than the parents, says Father Keane, and teacher exchange programs have been established between Sacred Heart and 15 other schools for the deaf in Korea which are now beginning to take a long look at oral education to replace instruction in sign language.

The children at Sacred Heart are aware of the changes taking place in their lives — but probably will not realize the importance of it until later years. In the meantime, says Father Keane, they're busy making and listening to sound.

"Sacred Heart is the noisiest it has been in a long, long time."

Church-State Lawsuits Accumulate in Courts

New York — (NC) — Thirty suits involving church-state issues — 17 of them challenging public aid to pupils in church-related schools — are now pending in state and federal courts, according to a survey by the American Jewish Congress.

Seven cases have been taken to the U.S. Supreme Court, three have been rejected, three are pending and one has been accepted for argument.

The AJC said the number of church-state cases indicates that the U.S. Supreme Court is under increasing pressure to rule on the thorny constitutional problem of government aid to church and synagogue schools.

The 17 school cases include: — Six suits — three in Pennsylvania, two in New York and

one in Ohio — challenging provisions of the federal school aid law.

— Seven suits — two in Ohio and one each in Hawaii, Illinois, Michigan, New Jersey and Pennsylvania — challenging use of public school buses to transport non-public school pupils.

— Two suits — New York and Rhode Island — challenging state textbook loans to pupils in church-related schools.

— A suit in Michigan challenging a state law which authorizes health and auxiliary educational services to pupils in church-related schools.

— A New Jersey suit in which the state educational commissioner is suing the state treasurer for refusing to pay money authorized for the construction of dormitory and other educational facilities on public and private campuses.

Thirteen other suits raise issues ranging from recitation of prayers in public schools through the propriety of teaching evolution in Arkansas schools to court recognition of the religious convictions of a follower of Dr. Timothy Leary, promoter of LSD.

Indian Nuns In Tanzania
Dar es Salaam, Tanzania — (NC) Mother Teresa, founder of the Missionaries of Charity, known for her charitable work among the poor of the slums of India's larger cities, came here at the invitation of Archbishop Marco Mhaya of Tabora to discuss projects that her community might undertake in Tanzania.

Last July, the Yugoslav-born nun announced plans to establish foundations in Ceylon, Bhutan and Brazil. The order, which has houses in 23 Indian cities, has also been working in Venezuela since 1958.

Justice, Peace Commissions Meet
BRUSSELS — (RNS) — Representatives of Catholic Commissions for Justice and Peace in 20 nations met in Brussels to explore collaboration between private and government agencies in aiding underdeveloped countries. Also present were delegates from the World Council of Churches, and various other religious and secular international organizations. Shown presiding at a session are from left: Archbishop Silvio Oddi, Papal Nuncio to Belgium; Jean Rey, Belgian president of the European Economic Community's Executive Committee (Common Market); Leo-Joseph Cardinal Suenens, Archbishop of Malines and Brussels; and Archbishop Giovanni Benelli, Vatican Under Secretary of State for Ordinary Affairs.



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Likely, Says Noonan

Encyclical on Birth Control?

Milwaukee — (NC) — A consultant to the papal study commission on birth control said here he could not prophesy that change will take place but noted that Church history indicates a break from traditional teachings may occur.

John T. Noonan, professor of law at Notre Dame university, also said he could not predict when Pope Paul VI would reveal the long-awaited decision but felt it would be made in the form of an encyclical.

He spoke recently to several hundred priests and seminarians at a continuing education program for clergy of the Milwaukee archdiocese sponsored by the Cardinal Meyer Pastoral Institute at St. Francis seminary.

Noting that the effects of Vatican Council II were evident on the members of the commission, Noonan pointed out that:

—The original group voted five to one against accepting the pill;

—The second commission of 15 also voted against acceptance, 11 to two with two abstaining;

—When it was enlarged to 56 members in 1965 the commission was divided into a small conservative band that felt no change was advisable; another small group that agreed change was both desirable and advisable; and the majority who were undecided.

Noonan explained that by April, 1966, when 13 cardinals and archbishops were added to the commission, it was evident there was a large shift favoring change.

"That change," he noted, "even took place among a majority of the episcopal members of the commission."

Noonan added that the matter has been in the hands of Pope Paul since September, 1966, when he said he wanted more time to study it further.

What effect is the delay having on the thinking of Catholic couples?

Noonan said he has seen one

poll which indicates about half are abiding by traditional Church teachings while the others are making their own decisions.

He explained the members included theologians, sociologists, demographers, physicians, lay couples and representatives of the hierarchy.

He said the Pope may be having difficulty making a decision because he is looking for expert advice and instead is getting conflicting viewpoints.

He further explained: "Pope Paul has said at least three times this is an important subject and he is bound to give an answer. And, in view of its importance an encyclical would seem appropriate."

In his discussion on the history of the Church's teaching on contraception, Noonan said the Anglicans in 1930 were the first of the Christian churches to accept some form of birth control. Since then most Protestant churches have followed their thinking.

Noonan noted that modification of old theological structures indicate change in the Church's thinking on contraception may be forthcoming.

He said some members of the study group were "impressed" with the possibility of more problems in this area that it was felt there should be a continuing commission in Rome.

Noonan said he would like to see the commission's approach to solving the Church's problems. He said its membership, which represented many viewpoints, was significant because in the 19th century similar groups consisted only of moral theologians.

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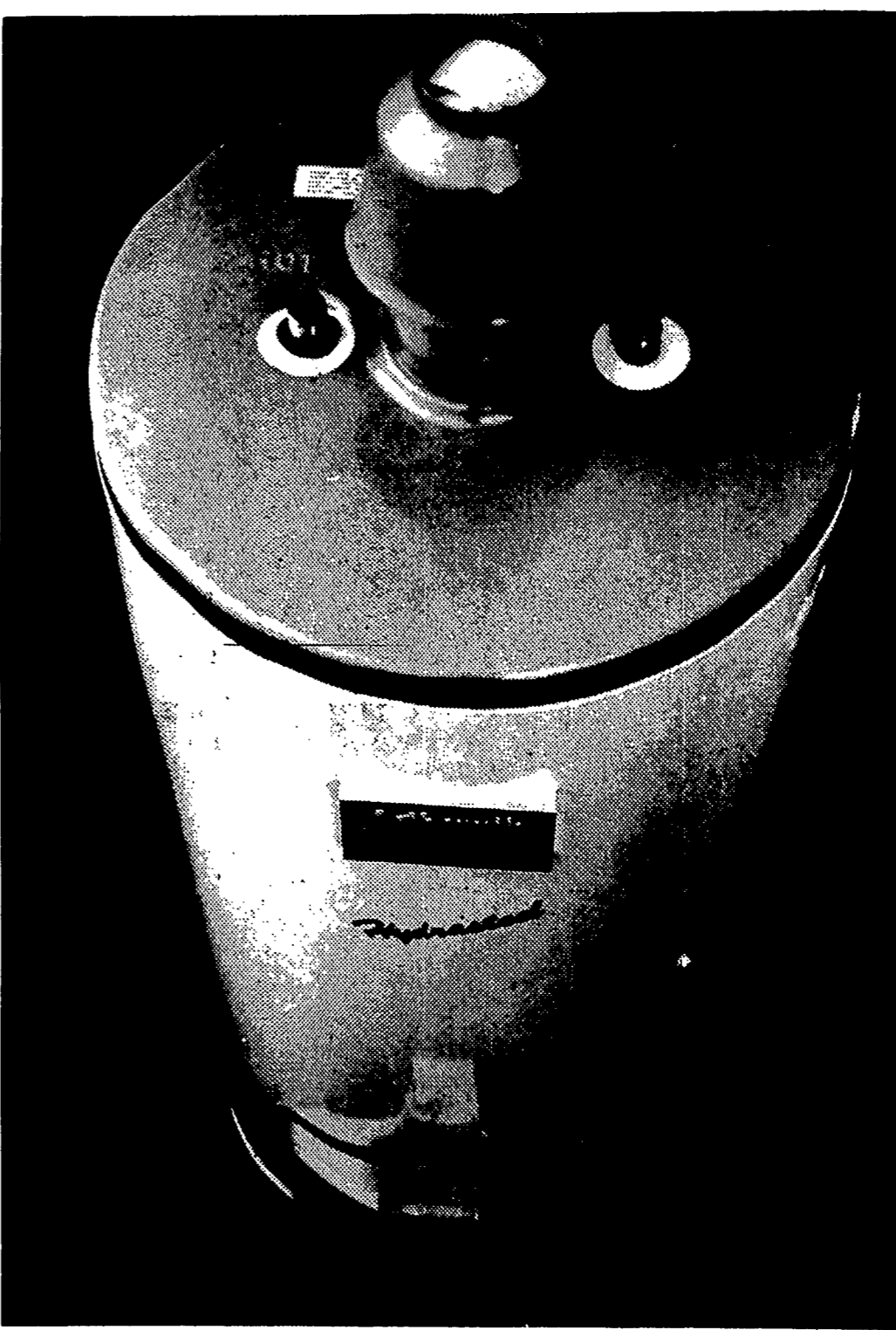
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Speaking of YOUR HEALTH...
By LESTER L. COLEMAN, M.D.
These Are Your Questions
WHAT damage can be done to teeth by constant grinding especially during the night?
The grinding of teeth is called bruxism and almost always reflects disturbed, restless sleep. Intense dreaming can be responsible for this disorder. Constant pressure and grinding may do harm to the delicate enamel of the teeth and even loosen them.
Dentists sometimes suggest a light plastic guard which prevents damage from persistent grinding.
One of the potential dangers in a child or in an adult is the damage that can be done to the jaw joint by changing the bite.
Since grinding of the teeth does reflect a moderate amount of anxiety or emotional upset, small amounts of tranquilizing drugs may be used to "break the habit." These, of course, are used only under specific supervision of a doctor, and after diseases of the teeth and gums have been carefully examined.
A general physical examination will sometimes uncover some underlying medical or psychological reason for bruxism. When this is controlled, the dental condition too is usually benefited.
IS IT very unusual for a girl of fifteen not to have begun to menstruate? Can this affect her in later life?
The menstrual cycle usually begins before fifteen. There is, however, no health rule that dictates the exact time when it will begin. Some girls begin to have their menses at the age of

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